

A MISSING LINK

BY
JOHN MARSHALL PINE



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CHAPTER I.

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat: yea, come, buy wine and milk (luxuries and necessities) without money and without price.”—Isaiah lv. 1.

Poverty in the midst of plenty, Politician.

Food, clothing, labour, machinery, and material in abundance, but money cannot buy.

“Is there not enough money?”

“Plenty of money for armaments for killing, but very little to spend in sustaining life.”

Is the world over-populated, hence the necessity to find ways and means to keep the numbers down?

Several countries in Europe are encouraging the raising of larger families: the bachelors in the English Government seem to be much concerned at the falling birth-rate, and the Bishop of London, and others, are worried over the fact that the colonies are being populated by peoples non-British, as regards blood.

In Canada, public money has been spent lavishly in rearing quintuplets, and a baby production race has been going on in Toronto for some years so as for the mother with the largest number to get a big prize.

The medical profession has been working to find means of keeping up the birth-rate and in preserving the children when born.

Almost all women's organizations have their papers, talks, speeches, and discussions on child welfare.

Premature babies are nursed at tremendous expense. Why go to such trouble and expense to let them starve or suffer privation when they grow up?

Can it be that what we call money will not function in caring for people, or sustaining life, as it will in destruction?

We read of the young men being undernourished or suffering from malnutrition, but food can be found to fatten them for the army.

All countries seem to be in the same fix; they all want population, and all are doing their utmost to prepare for destruction.

The preacher says that Isaiah's words are meant to allude to spiritual and not to material things.

"Is it not possible that God, the great Spirit, the Creator, the Universal Power, or whatever people may like to call Him, has provided everything in the way of luxuries and necessities and intelligence, enough to provide for far greater production, and that there may be a connection between Isaiah's prophecy of distribution and our plenteous supplies?"

These words are spiritual, however, and we had better leave them alone; to try and apply them to material things would be fanatical. We have too many scatter-brain theories now.

Of course we have, but let us forget about it. We are in grave danger of war, and what is hunger when others must be fed for armies? Man cannot live by bread alone.

But I notice Isaiah mentions a distribution of goods

without money, and as a result of such distribution, unpleasant things will give place to pleasant, and those who have been mortal enemies will be friends, and the trees will clap their hands.

Now we cannot distribute the goods, because the only way is by the use of money, and we cannot get enough for the purpose.

We have to grit our teeth and prepare for the unpleasant things. Our trees have been blown to stumps, and it looks as if those remaining will have to be blown to stumps.

We have a comparison here between two pictures; one of peace and satisfaction, and one of lawlessness, butchery, and destruction.

"Which of the two conditions is the reasonable one for man to live under?"

"Is man's purpose in life to live or die?"

"Which is the one the greater number would like?"

"Which is the natural one?"

"To our orthodox minds Isaiah's words are foolishness, for he tells us to buy without money."

"Then why don't those who have need of our surplus supplies buy them, now that we work on money?"

"We come to a blank here; there must be a link missing."

"I have before me a brilliant article on the relief racket."

"According to this, millions are spent on doles and relief, and the recipients are demoralized."

The writer seems to be alarmed at the cost to us, himself particularly, in taxes.

"Why is it that money can be found to demoralise?"

“ The same writer recommends employment.”

“ Can the money be found for employment ? ”

“ If money can function in demoralising schemes, why not let it function in the opposite direction ? ”

“ If it can do so when given a chance, why isn't it ? ”

“ But Isaiah's plan would demoralize, for people would buy without money.”

“ Notice the word buy.”

“ Buying means paying for.”

“ How do we pay, now ? ”

“ By the use of money.”

“ How do we get the money ? ”

“ Some of us work for it, some steal it, some gamble for it, some underpay their employees, some charge exorbitant prices to get it, some get it by graft, and others by a passing on of graft process, or a sort of remembrance of past pull, political intrigue, or consideration from old friends. Some few have got it by inheritance, while a large number get it by way of relief from starvation.”

For our purpose, we can leave out those who get it by inheritance, for whatever they are like, we would be just as bad if we had got ours that way.

Considering the others, which is the demoralizing way ?

Which of the others would have a desire to give honest service for money received ?

Which are the ones who truly buy their purchases ?

There is another class left out of that category, a class too cultured to be associated with the others ; this class must be placed by themselves, for they are by themselves.

These are the really brilliant persons who began life by working hard, but soon found they had been endowed with a superior gift, an executive gift, enabling them to plan for others to work while they took for themselves the bulk of the proceeds.

These have exercised that gift to the point where they control, by interlocking directorates, all the wheels of commerce and enterprise, and consequently profit by every bit of man, horse, or machine power, to say nothing of all natural resources. When the ship arrives, or the train leaves, when people are fed, when they are killed, and when they are buried, this class gets its dividend, but somehow it doesn't come into the demoralized class. They benefit by others becoming demoralized, but are above the effects themselves.

A noted American writer and preacher, when speaking of millionaires, while holding no brief for them, showed that as a person becomes rich, he becomes blind—blind to the needs of others—and that rich people are practically innocent of the condition they bring on others by getting more than their share of the requirements of life. If this is so, this class of people is beyond hope, and anyone wishing to bring about a better state will be wasting time, energy, or even ink, in bothering with them. They have eyes and reason for only getting for themselves and their friends, but are blind to all else. They are not demoralized, but blind.

I have had very little to do with such people, but a few instances that come to my memory tell me there is something in the blindness. At the time it was

proposed to pension people of seventy with five shillings a week, my paper told of a prominent man, drawing two large incomes, who said that to give these old people five shillings a week would discourage thrift.

Another recipient of a large income, with tears in his eyes, after being banqueted, referring to the big cost of keeping up the Unions, said he couldn't understand a man, no matter how poor, allowing father or mother to be taken to the Union.

That word Union grates on the nerves of the English ; perhaps the word should have been Workhouse, or the more modern name, Institution.

It has been said that all through life words will come up at times reminding one of events and things. I heard the Union mentioned so much in my early days that I can't forget it. I lived so long among people whose highest ambition was to die outside the Union. As a child, it was impressed on me that I must work hard and save, or when I became too old to work I'd be taken to the Union. Later, an employer who was well-to-do, used to tell his employees, when they broke something, that they would send him to the Union. I saw so many old people taken from the fireside to the Union, and a few weeks later watched the Union hearse gallop through the village to the churchyard, that the Union still holds the same horror. Mr. Lloyd George took most of the dread of the Union away, however.

I am going back to the question of working for what one buys, which is really buying. We will try and forget money for this point, for really, if we were to wake to-morrow morning to find all money and the

memory of it gone, somebody would soon think of a scheme to distribute the things we now buy with money. The necessities would be here, as now, but a new plan would be found for distributing them.

We will, for convenience, list the classes mentioned.

1. The worker ; this class includes the pensioner, for a pensioner is he who, after retirement, draws on the credit he accumulated when he worked.
2. The thief.
3. The gambler.
4. The robber.
5. The grafter.
6. The poor.
7. The executive.

When the worker buys, he spends the credit he obtained when working, whether he uses the token money, or whether his purchases come to him for services rendered.

When the thief buys, he spends the credit belonging to others, whether his scheme for thieving is inside or outside the law ; his buying is done, in reality, with somebody else's money, and is therefore stealing.

The gambler lives by his wits : if he wins, somebody loses. He, too, buys with the earnings of others.

The robber, whether the hold-up man, or the employer who underpays his staff, or the labourer who loaf and leaves others to do the work, uses other people's earnings, or credit, for his own purchases, to the extent of the robbery.

The grafter is the refined robber, and, regardless of the pull he secures, or the votes he gets, or the banquets

he receives, that money over his legitimate earnings belongs to others.

The poor. Here is a topic in itself.

"The poor ye have with you always," said Jesus.

Who are they?

Those who can't buy.

Why?

Because they have no credit.

You mean money, don't you?

Oh no; if I have no money, but credit, I can buy.

Why have they no credit?

Because they don't work, can't work, don't want work, or can't get work. Because they haven't stolen any credit from others, because they gambled and lost, because they never held up anybody and never got the desire or chance to underpay anybody; because they tried to but got caught, or because they never seemed to acquire the art of obtaining pull from those who do some if not most of these things—except work: perhaps they were endowed with a limited amount of gifts, and therefore became the easiest prey of others, and were robbed.

We find that the thing we have to enable us to buy, credit, whether we come by it by fair or foul means, has been produced by somebody working.

In other words, if nobody worked there would be no credit for the thief to steal, for the gambler to win, no swag for the robber; the grafter would find nothing to pull, the poor would starve, and the executive would have to begin work again.

Now the executive. Whose credit does he buy with? He says, his own.

Nobody can call him lazy ; he spends more hours in his office than his staff does.

Truly his credit comes to him as a result of his untiring efforts in using his unusual gift to manipulate industry so as to bring himself most of the profits.

Is there really any difference between his using his gift in acquiring more than he can use, while others suffer and want, and the others cheating his help, or overcharging customers, or being lazy and letting others bear the blame for work not done ?

The executive can see the loans made by himself to the governments at interest for the feeding of the poor, but is blind to the fact that the worker who is already providing him with credit has still an added burden in paying back the loan and interest.

What can be done about him ?

Here is another problem needing a plan : a missing link.

CHAPTER II.

We have found, in the previous chapter, that all factions live as a result of the worker working, all using the credit provided by the worker for buying all needs.

That being so, the worker is also providing the credit to be used in the manufacture of destructives.

The worker, whether he is unselfishly working in the laboratory for the benefit of mankind, or the protection or destruction of mankind; the man and woman in the factory, the farmer on the land, the woman in the home, the shopkeeper and warehouseman, the parson or doctor, nurse, teacher, tailor, policeman or sailor, mechanics, scavengers, and others, provide the means whereby the smart ones live. They themselves exist, and the helpless linger.

We naturally ask, is this as it should be, or how many should the worker be expected to keep? Should anybody be fed without working to pay for it?

The worker, and all others in the category, with the exception of the poor, think not, and we are often given the words of Paul as words of authority on the matter. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

Then are we to suppose that all who can't work, for various reasons, must starve?

We are up against another problem here, a sort of

broken link, but we will consider this one : the other links we said were missing, not non-existent.

We read that the people were so interested in the works or teaching of Jesus that they followed Him far from home and forgot their food ; when the day began to wear away, the disciples wanted to send them away, but He said, " Give ye them to eat."

What about the work theory ?

Jesus did not mention work to the disciples or the multitude.

Why not ?

Because there was no work for them to do.

Why should they be fed when they could not work to earn the food ?

Because they had mouths and stomachs needing food, and the food was obtainable.

Did Jesus say anything about repaying a debt or returning a compliment ?

He did not.

Why ?

Because He was a teacher and worker, and a practiser of principles.

What principle did He demonstrate here ?

The principle that the fact of one's having a stomach gives the owner, whether man, beast, or other creature, a right to eat.

Did He realize the need of work for man ?

He never fed people when they could get food by working for it.

How does this compare with Paul's philosophy ?

If we read the verses preceding Paul's statement regarding the " no work, no food " theory, we find

work was obtainable. He and his friends had worked before eating. He was therefore speaking about people who had no desire to work.

Notice the attitude of Jesus towards doing work for others. Neither He nor His disciples made any suggestion that some from the multitude should even serve the others, but He provided the food and His disciples served the people.

A privilege to work for others.

How many workers would want to give up their work to others needing work, and take for themselves relief vouchers, doles, etc. ?

Is it not a fact that in the light of the foregoing argument those who have work, even if they do not get full payment, are the fortunate or truly privileged ones ?

If it is a privilege to have work, and to be able to do it, why bother about those who live on us by their wits or power, or about those who cannot help living on us ?

We are the stay of mankind, we are serving a great purpose, the world depends on us. Is it not sufficient reward to know this ?

It might be sufficient reward were it not for the feeling of insecurity ; the knowledge that at any time we are likely to be out of employment, and in the category of those who do not live, but linger.

Again, the worker, if he is alive to conditions, must see that those living on him by their wits are not only exploiting him by living on him, but are crowding him to the unemployment line or destroying him by war.

Then there is his consideration for the poor.

It is not the purpose of the writer to advance theories, for we have too many ; or to stir up grievances, for we have plenty ; but to advance ideas along the line of new principles. But there is a point here touching on a very great trouble.

Leaving out our natural grumblers, or agitators—those who always did aggravate—we find increasing numbers joining those ranks. The numbers are increasing so rapidly that notice will have to be taken.

To the householder who keeps a careful house, and doesn't delve into life's condition outside his or her own category, it seems a very bad thing to pay or give doles or relief to those who do not work, but to get the actual other side to the question, another picture shows itself.

At the back of all the discontent, apart from the natural agitator, is a knowledge of cruel exploitation on the part of employers.

If the householder has some wood to cut or a garden to plant, and the man is willing to do this for his food and perhaps for a bed, the house-holder thinks him a decent fellow ; but does the householder get his living that way ?

A professional man owns an unemployed person's debt, and gets the man to work out the debt : maybe arrangements are made for the man to do public work to apply against the professional man's taxes. The man does the work, gets his food (relief), the town gets the work done, and the professional man gets his taxes paid more cheaply than if he had to pay cash.

An undertaker wanted a grave dug. Instead of hiring his usual digger, at regular wages, he got the

council or corporation to send two men to do the work. These men and their families were being kept by the city through the relief, so by this arrangement the undertaker paid the council something less than usual wages. The council was glad to get anything, no matter how little, and the undertaker charged the regular amount and thereby made some profit he was not entitled to.

Now consider these four men, and make up your minds whether a minor revolution was not justifiable. The men have to work, and, instead of receiving wages and being able to spend them independently, as we do, take their food: the regular grave-digger finds himself out of work through this exploitation, and the undertaker makes money on the deal.

This story does not deal with a regular practice, but merely illustrates a bad principle which underlies most of our workmen's grievances. This principle underlies most city, corporation, or municipal schemes for combined efforts to find work for those who are unfortunate enough to have to take relief in any form. Advocate work for men at all times, but for wages such as you would like if you worked.

There are other questions arising out of the work problem :

- (1) How many non-workers should the worker keep ?
- (2) It is possible for the worker to receive all he earns ?

The first question brings us back to a definition of the word worker. All those in the category listed, with the exception of the poor or unemployed, would consider themselves workers, so we come to a point

when we consider legitimate work as against illegitimate work, or what the law allows as legitimate as against honest work.

First, the thief; the word thief is the wrong word, if his thieving is beyond the reach of the law, but might apply if measured by the standard of honesty. The salesman who takes an order and money for a low-priced article, and is never heard of again: he knows that before his victim can prosecute, the initial proceedings (engaging and paying the lawyer) will cost more than the loss sustained. The dealer who ships another article than the one ordered, knowing he is safe because of the prosecution costs. Or the promoter who works anybody's money, knowing the law will not interfere. Must the worker always maintain these?

Then there are those persons above the law. The man who stretches money, for example. Do I mean the counterfeiter? Oh no, the law gets him: he is a bad man. The counterfeit might be only a dollar, but this is interference with a sacred privilege, and although the victim's loss might be much less than in the other case, the law machinery starts working without any prosecuting lawyer's fees to the victim. The man must be caught and stopped.

I mean the controller of money. Woe betide the shopkeeper who gives short weight on a loaf of bread, or thirty-five inches to the yard! But it is quite otherwise with the men who stretch or shrink the value of money whenever profitable to them, and who do this by such legal ways as what is termed inflation or deflation. This is really increasing or decreasing the amount of money in circulation, by loans or the

calling-in of loans, and issuing propaganda in such a way as to influence people to buy or sell huge stocks just as they play, and thereby steal from the victims not ounces or inches, but millions; such amounts as must ultimately come from the worker. How long will the worker endure this? Should he endure this?

What about the poor? Should the worker keep them? Surely if the smart and privileged ones can live on the worker in a luxurious fashion, the poor should be allowed to linger. Is there any room for criticism on the part of the privileged regarding what the poor get? If anybody has a right to complain of the poor getting too much, should it not be the worker, who has to provide for all but only gets an existence himself?

The pensioner comes in, too, for the question was, "How many should the worker keep?" The pensioner, we found, is receiving deferred payment, or payment for what he had done in former years. This brings us to a category of pensions: pensions or payments for real work or services, or pensions for past influence, privilege, or maybe graft, or the protecting of others who had given them privilege or pull. As the latter came into the class we have discussed, namely, the class living on the worker by a (morally) illegitimate process, we will pass them by and consider the honest pensioner. These pensioners worked and now get pensions. Many of the poor worked quite as hard, but they get no pensions. What was the difference in the work that some, when they reach a certain age, get pensions, while others have to become paupers? You say that those who get pensions earned

more than they were paid, and consequently the amount not received was set aside so as to pay them on retirement. Considering the fact that these concerns which employed them are without money, or in debt, how does it come about that these pensions are paid? Where does the money come from? How does it happen that a man who has worked his years with the same kind of shovel, pick, or pen, on the same kind of earth, stone, or paper, drew less payment for work done than the other, and has no pension on retirement but has to take relief? If governments or other concerns have not the pensioner's past surplus earnings to pay the pension with, but have to pay him in borrowed money, and thereby tax the worker now working, why discriminate and pay a pension to one and relief to the other? You answer that the non-pensioner did not work with the understanding of receiving a pension on retirement, and can only blame himself for selecting work not pensionable. That reply might be well if those concerns paying the pensions had set aside the man's surplus earnings, or had they insured him for a pension, but otherwise they are using the present earnings of others. If these pensions are being paid from the earnings of those now working, is the money coming to them by right? Yes, by right. Why? Because it was in the bargain when they began work, and they earned it. Earned it, eh? Didn't these others who worked just as hard, if not harder, earn a pension, too? Does it not seem ridiculous that earnings of present workers have to be used to pay some pensions and others pauper money?

To return to the worker. Can a person receive all he or she earns? Let us look back over our lives: have we ever received anything we did not work for? The civilization we live under; houses, roads, medical attendance, schooling, and a thousand other things, we had nothing to do with making. Then others must have worked for them. If others worked for what I have received, am I not, in working, earning something to benefit others now and after me? If, before I could work, the provision made for me by others was mine by right, and if, when I could work, I did my best, and therefore my share in providing for others now and after me, shouldn't I consider I have a right to live when I am too old to work, or am unable for any other reason?

Then, seeing that all who work, and have worked, for the betterment of mankind, have contributed to the welfare and living of mankind; and that it is impossible to segregate or draw a line as to any exact earning, or to say who did the greater or lesser part, or who got overpaid or underpaid; and also that those we considered as earning most got the biggest salary (initial payment in reality), and that, as a result of such work and service, we have a bountiful supply of provision, are we not foolish in the extreme when we keep these provisions locked up or spoiling, and at the same time allow many who can't work, or can't get work, a mere existence?

It looks as if we have come to the missing link again.

CHAPTER III.

It has been a long time since Isaiah's words were spoken, but is there any reason to believe we are coming nearer the fulfilment? Yes, several reasons.

One reason is that people are beginning to realize how foolish it is to have poverty in the midst of plenty. Another reason is that during the years of increased population, production went ahead faster, and politicians and business men said there was a surplus. Another; we find that, as efforts were made to curtail production instead of distributing the goods produced, population began a decided decrease and weather conditions kept production down.

Another reason we have for looking forward to a big change, whatever the change may be: We have a condition hitherto unknown since man was put out of the Garden. We are bringing in a race of indigents. Men and women who never have worked, although against their will. Although these are young they are a problem, and unless the condition is changed we are going to have, besides a new generation of indigents, old men and women without hope, care, or interest in anything: miserable wretches. What hope is there of a change? Isaiah's prophecy; effect has always followed a cause, as a new era always follows an old one; a natural adjustment always takes care of a condition, although the process may be painful. Man was never in a fix without there being a way out.

The condition of life-long indigents, as far as we know, is without a principle, and if there is none, it cannot last. A remedy must come, or else certain calamity.

Where do we look for the remedy? We don't know, but can only consider the different classes and try to decide in which lies our hope. What kind of remedy do we need? A condition which gives everybody a share of the work, and a remuneration for such work as to pay for the workers' share of the necessities and luxuries.

Here we come to a big problem, perhaps the most-talked-of problem of modern times; how to distribute work and remuneration. Thousands of opinions are voiced on this, and a great many very thoughtful and learned people say that, owing to the advance in machinery, people must be unemployed. Then are we without hope? Is there no divine principle to be discovered to correct this? If there is not, this is the first slip the Creator made.

Everybody cries "Education" to-day; tremendous efforts are made on the roads to learning. Is education solving our problem, however? How many fine, brilliant young people are graduating each year, to go out and face a hopeless world, as far as they are concerned? Even unemployed and other poor starve themselves to give their children more education, so as to fit them for life. The parents are wise in doing their best for their children, but are they actually supplying the present need? To get an answer to this, ask any employer of labour which is the chief qualification for the job—education or reliability. How is it that hundreds of positions are held by

middle-aged or old people, people with little education, while the educated people often beg these uneducated ones for some work, even to buy a meal? It is easy to find people who want work, and will work if looked after, but can they be trusted?

Education is so important that the teachers are driven almost to distraction in getting in the subjects and urging their pupils through examinations, while the seemingly lesser things have to be overlooked; these lesser things are honesty or responsibility. Pupils borrow pencils, erasers, sheets of paper, and other requisites, with no thought of ever returning them; they destroy not only their own requisites, but those of others; books and other material belonging to the school are wantonly ruined, and the teachers and authorities cannot be bothered with such trifles while the greater need is so urgent—the need of getting as many of the pupils through successfully, and thereby keeping up the teachers' standing or qualification. Boys, girls, young men and women, out of school, have little or no regard for anybody's feelings or property, with the exception of a few, whose parents had the strength of character and determination of will to make their children respect other people's rights. And what are the graduates fit for?

A travelling business man, representing a big firm, was initiating a new agent at one of his points; the new agent was uneducated. When the books were produced and explained he showed bewilderment, but the traveller said to him: "You have been picked for this job because you have been recommended as reliable, although we could have chosen educated

men ; we want you to do the best you can with these books and reports, but remember this is secondary ; you handle this business in such a way that we can feel it is being looked after, and a few mistakes in figures can be corrected in the head office. We have machines there, and we can have educated people to work at half what we will pay you, but we can't send them here, for they wouldn't attend to the job."

An uneducated person who is reliable is worth more to anybody than an educated person who can't be trusted.

Then we find two essentials, namely, education and responsibility. My reader might ask : " Why all this education and responsibility talk when the subject is distribution ? " We are about to discuss distribution of work.

I heard a man jokingly say : " It takes very little work to satisfy me." There is quite a bit of food for thought in that remark. We too often adopt the attitude of thinking that man must necessarily keep his nose to the grindstone to keep him out of wickedness, or that unless he is kept at it his morals will drop. That might be the right idea in the case of the man who works with no responsibility ; but with responsibility, the work could be divided up so that each might have only a few hours to work and not become degenerate.

My paper told of a man who had been the town policeman from his enlistment when young, to when he retired, and he had never arrested anybody or got a case of any kind, and yet his town was a pattern in orderliness to all other neighbouring towns. In that

town, as in others, men and women had gone for walks in the streets for leisure or recreation, and had no thought of the walking being work, yet the policeman's walk was his work. In that town, as in others, men and women had loafed or wandered around on the streets and did not consider it working. What made the difference but the responsibility? The man and woman of leisure maintained their health by the walks; the idle lost their morals and perhaps their health by them; but the policeman earned a living for himself and his family, kept himself morally, and did a great deal toward the maintaining of other people's morals.

One might enlarge on the topic of responsibility to a great extent, but when we consider the actions of men with a feeling of responsibility and of those with none, I think we must agree that, whatever principle is found and adopted to bring about the just distribution of production, the principle of responsibility must figure largely in the distribution of work. In government, we find the statesman is the man who is true to the trust of his electors, while the politician is he who looks out for himself.

This brings us to the point where we ask, "Are we governed by statesmen or politicians?" Or can we have responsible business or responsible education or responsible anything while we may be governed by irresponsible men? Something has to be done in the way of making necessary adjustments to avoid disaster, and to bring about prosperity in the real sense, which must result in peace. Who is going to do it? Is such a condition possible under a capitalistic regime? It is agreed by all thoughtful people that such a

condition is needed, but why can nobody find a solution? Would the man who lives by thieving want to find such a solution? Or the gambler? Would the politician or grafter want a financial system that would not permit graft, but would let him out of office with only his legitimate earnings? Would the executives want a system which would only allow them to use their superior gifts for the benefit of mankind, instead of their own benefit? Would the worker like a condition from which the present feeling of insecurity was absent, and in which he could work with the knowledge that nobody was exploiting him, and that when he left his work he would not have to face people living in poverty? Would the poor like a system to give them (if they were not too far gone to work) or their children the opportunity to do their share of the work they were suited for?

I think it is agreed that only the worker and the poor would be anxious to see a change.

In which is our hope?

The poor can only look at life with eyes dimmed by grievance, and their only ideas regarding any change are destructive; to use their general remark: "Down with it all." But the executives, those in control and who understand business, should be the ones we look to for help. We found, in an earlier chapter, that they and their power, money, can function only in a demoralizing or destructive plan. Money functions well in armaments or liquor, and war, and only small amounts can be squeezed into the channels of building homes or preserving peaceful civilization.

Then we have hope only in the worker, and God.

When we consider the worker, we get down to a small place or point. Very few are in a position to think or to study a remedy. A great proportion is working under such heavy pressure from the present system that their minds are fully taken up in finding ways and means of holding on. So many have the feeling of slipping that worry overpowers any power to think save for the present. So many have invested their savings in businesses or schemes which bring dividends that, when the disruptive forces are working their hardest, they do not want to think of anything but gain. So many are working under the powers that be, they dare not think, or they might find themselves out of work. Those remaining are few, and these are working so hard that it is difficult for them to find time to consider anything outside their own interest.

To sum it up ; we have everything mankind could benefit from at our disposal (if we could see how to take it), and almost everybody who has a will, a desire, the ability and time to think, is concerned only with furthering schemes which destroy the substance and those who could use the substance, because there is money along these lines.

Then does it naturally follow that most people are selfish ? All people, with the exception of the uncivilized, have been so long under the capitalistic system, and we have come from so many generations of men under the system, that man has evolved the tendency or nature to get, and we find that under the system, the more civilized we get, the greater the urge or desire to get money. We have either to go under, and be with the poor or destitute ; or use all our powers

to get, and as money cannot be distributed evenly, some have and many can have not.

Where, then, is humanity's hope? To whom can we look? Is everybody selfish?

There are some unselfish people. Consider the professor or scientist who is happy to receive his bare pay, but who works with devotion in finding something to benefit mankind.

What of the preacher or minister? He should be the logical one to take a lead, but he is to-day one of many, perhaps good men or fine preachers, but with not one outstanding man. Why? Because the chief concern of the preacher is money.

The last remark will cause some concern and controversy, for the Churches like to think that the Church's one foundation is Jesus Christ her Lord. The fact remains, however, that money has for some time been at the bottom of Church life, as with every other life. I find an old tract, and look it through; it is on Elijah and is good, but written and circulated for the purpose of encouraging giving to Chinese missions. About a quarter of a century ago, Crispin's sermon on systematic giving was the outstanding accomplishment of a large Church convention, and the Rev. Mr. Crispin was invited to give it in parts of England after the convention. Systematic giving is all right, but the fact remains that the Church saw at that time that the getting of money was paramount.

Before a minister begins on the New Year's work he has a millstone of allocation (monies to be raised during the year) hung round his neck. At a women's missionary meeting a lady asked the president if it

could be possible to take up the study of work among the Hindus, as that was the study chosen for that evening : she was told that two-thirds of the year had gone and only one-third of the allocation was raised, and they must devote their time, as at the past meeting, to the study of means to get the money.

Even among the thousand and one smaller unrecognized Churches the raising of ways and means has to come first. What is wrong? Don't be angry about this, but face it. If money is more necessary than God to run a Church, or if somehow money has slipped into God's place, why not be open and honest about it, and admit the possibility of God providing a plan in which money will not control? Such an idea is far-fetched, I admit, and money is loved so much that it is impossible to get even one for an audience in expounding such a theory, but be reasonable and ask why money can only function well in the demoralizing things? If money is second to God in Church life, why the falling away?

A link missing again.

CHAPTER IV.

We have discovered that all real credit is produced by the honest and unselfish worker ; that this credit is controlled by others to such an extent that it is used to demoralize themselves and everybody else ; that our only hope is in somebody finding a solution to the problem ; that the solution must be equitable to all, and that this somebody is among the few unselfish workers who want to help mankind.

Is there nobody looking for the solution now ? If there is, that person is not recognized. Many are looking for a solution, but not the solution. Those in charge of relief requirements want a solution to provide more money for the destitute, but when the money is used, they need a solution to find more, and each lot they get and use means more money for the worker to repay at interest. Those who recommend employment suggest public works, and large sums are borrowed at interest ; and when the work is done, more money at interest is required to provide more work. The workers are hard at it, and each borrowing increases the difficulty and makes the situation worse.

Commissions are appointed by governments to investigate the phases of business so as to be able to plan remedies ; the members of the commission get their big salaries and expenses paid them, the workers or consumers are quiet for a time while hoping for the best, and all the while the concerns being investi-

gated go on making their profits. Governments send their trade delegates to the conferences to arrange for a mutual understanding and the planning of ways to benefit trade, but each delegate is there primarily to look out for his own country first. Armament conferences are held for the purpose of reducing the other countries' armaments. Bankers and financiers are appointed to investigate themselves and those with large interests in war material sit in peace conferences.

Why don't they go after the source of the trouble? Because the source is money and the love of money. An order to remedy conditions would be an order without illegitimate profit, without giving people a chance to live on the loss or misfortune of others, and an order that would not permit privileged ones to grab the lion's share and leave the balance for people to fight over.

A certain man kept many dogs, and although he had the means to feed them well, he fed them sparingly, so that when a bone or morsel was thrown out, they would fight over it like demons. Another man's dogs, cats and hens could be seen all eating from the same dish, and the picture was one of contentment. The first man had a reason for feeding his dogs sparingly; he thought they could run faster, hunt better, or better supply him with the desired results.

Those who have control of money have a number of humans in every country in the world under their control. They keep these peoples for a desired end, and they obtain their ends by feeding the peoples in such a way as to bring the desired results. The bones or morsels (loans of money for work, relief or destruc-

tion) are thrown out as sparingly as is considered adequate to bring about the desired results. Hence the human dog-fight.

How can war be stopped while all countries have to fight for the bone? If there is more profit in war than in peaceful occupations war is brought about by the manipulation of the morsel among the hungry. Every phase of business and industry is controlled in the same manner.

The minister in his pulpit has to give what the money pays for, or withhold that which might cause a withdrawal or stopping of the morsel or bone. Yet we, including the ministers, consider God as crazy for speaking through the prophet and saying, "Ho, every one that thirsteth, come ye to the waters, and ye that have no money come ye buy luxuries and necessities without money and without price."

We cannot begin to comprehend that God's ways and thoughts are higher than ours, although we read it so often. Can it be really possible that God could know of a way better or higher than ours? Is the God we preach and teach desirous and able, if we let Him, to replace the unpleasant things with the pleasant?

How can these things be? Ridiculous, fantastic, wild, something to preach but not to practise. We can't help feeling as we do about money, for we are evolved capitalists. Anything contrary to capitalism is foreign to our make-up. Money feels so nice to the hand. A raise of wages is so gratifying that an agitated mind settles down to rest. Those who insist on paying the last penny get a feeling of satisfaction

when they receive rather more than expected. The generous woman who sells her few surplus eggs to a widowed neighbour is pleased because she didn't take them over yesterday, for now the price is up a penny ; even if she charges yesterday's price, she has a feeling of greater generosity. In other words, she capitalises her generosity. We naturally feel pleased when we hear or read of the politician, the educationalist and other great men who ought to know, defending our system or criticising any new thought. If this is true and all who are looking for solution do not want the one, is there any hope ?

Moses found the needed solution of a problem which was of much concern to him. And did Florence Nightingale ? Cobden and Bright ? Lincoln ? Our problem is to be solved by somebody who is much concerned about it. It never will be solved by a person looking for personal gain. One was a benefactor to a nation. Another to suffering soldiers and indirectly to all suffering humanity. Others to a hungry working-class of England. Lincoln freed many slaves. The one who gets the idea of the principle to solve our monetary problem will benefit everybody.

Even those who have control and have far more than they can use would be better off with only enough to provide for all their needs, and, of course, allow a feeling of security for their future.

When is the idea likely to come ? Nobody knows. Ideas do not run after us, nor can we pick them up as chickens pick up the grain.

A boy saw the kettle lid rise and fall because of the force of the steam. He caught an idea. Kettle lids

had been lifting because of steam hundreds of years before that, and the principle of steam-power was from the beginning, and nobody got the idea 'til the boy did. How did it happen to come to him?

His brain had developed along that line by generation of evolution, he had been studying along those lines, and most of all he had a desire for that kind of knowledge. If he had not wanted it he would never have got it. Seeing we are naturally capitalists by evolution and can only see things from the profit-and-gain-to-ourselves angle, is there any hope of anybody coming to that particularly intelligent stage?

No, not until we get away from the gain-to-ourselves attitude. Such an attitude is no improvement on our present system. The idea will come to somebody someday, and that person will have two things; a desire to help humanity and an intelligence developed along the lines of the principle looked for. Should a wide education be necessary for the development of such intelligence?

It depends on what is meant by education. Educationalists have text-books by the thousand on the principles of finance, yet our financial state is worse than deplorable. If the professors can explain their texts, why don't they? In reality, education is that learning acquired to enable one to meet the realities of life. A person with a public-school education who can live well among life's conditions is better educated than the person who has all the degrees education can provide but finds life a failure. Again, one person gets a poor start as regards education, or what we call education; his schooling has barely

begun when it is stopped, and although he never had a lesson in grammar he is alive to life's conditions. His reading, observations and listening give him an outlook such as another might not have attained after many years spent with books and professors.

It is possible that he or she who is able or loves to retire to the quiet places will get the vision. When the idea along any particular line comes to a person, the principle seen is simplicity itself. When the idea comes to show the principle of honest distribution of services and goods, it will be so simple that men will hardly believe humanity could have existed so long under the foolish system of destroying food while people were hungry, or murdering men, women and children to bring prosperity.

Our wise men are much concerned over the heavy matter and they sneer at attempts of so-called fanatics to show simple truths pertaining to economics, but the person who gets the simple idea of a plan to distribute the needs of mankind will be in reality more highly educated than those who, like our educationalists of to-day, can explain the why and wherefore of all the principles of our economics; for a million ideas on principles that, when put to work, only make matters worse, are false principles.

I have before me an article by Leacock criticising Social Credit. Social Credit has never been tried and we don't know its merits. It may be good or bad. But what about Professor Leacock's knowledge, his education, his 'theories'? He evidently believes in our present order of economics. What is that doing but plunging the world into war and revolution?

Let no man criticise a thought, suggestion or theory, if he or his thoughts are in such a state of confusion that only he or his can explain them and the rest of the world is in deadly conflict and confusion because of them.

We have found that those who have ample means of attaining all the necessities of life and have a feeling of future security, and those who are content to live on others, are not interested in any thought for a new economic order ; we find also that most of the others are unable for various reasons to study plans for a new order ; then what hope have we ? There have been throughout all ages people who have not had the lust for gain ; in almost all communities there is a family or two of very respectable people who never can become rich. They are so trustworthy that they can hold their position easily and regardless of whatever income they get. In spite of their carefulness they never become rich : they have no desire for influence or affluence, and they would rather go without than exploit another and benefit thereby. When the time comes and a new plan is required, God has the person or persons ready. Someone might ask whether it would be possible for people to live honestly together if a plan were found. We must remember, when considering such a question, that the only way we know is the capitalistic way, and we know that under that way we simply must get from the other fellow, or he will get from us.

Sometimes a farming community will become co-operative in many respects ; I knew one such. For several years each farmer helped the other to such an

extent that each lost count of how the labour stood. When one needed help, the others raced to give it feeling delighted to have the chance to repay some of what they owed, and each felt he owed the others so much that he refrained from asking for help because he feared being unable to pay what he owed already.

They must have had a secret, you say. Was it religion? Some were Protestants and some Catholics, and some with no religion at all. By the way, they never began balancing their labour with money; they kept the devil outside their relations. Why didn't they spread this outside their community and make the country a paradise? Because when they came outside, they had to work on the capitalistic plan.

Consider them dealing outside as they did inside their district. Consider a man, when buying a plough, saying the dealer was selling it too cheap, or when buying another article telling the seller he deserved more profit! Each and all would be the prey for every high-pressure salesman in the land. You might be interested enough to ask how long the plan lasted with them. It still lasts with many of them, but one farmer who lived about the centre moved out and another man whose nature was capitalistic moved in, and found his neighbours generous and easy prey. The condition would have spread had the system outside not been one of gain and greed.

With thought of prophets, priests, parsons, and missionaries who have gone out to help their fellow-men, and scientists who have endured suffering for humanity, there is a great hope for a better future in

spite of the fact that our thoughts seem fanatical to the masses.

There is one very striking fact facing one when I consider those I meet and read of who are studying anything pertaining to a new order! I can't find a religionist among them. Possibly I will some day, but as yet I find disgruntled preachers, past church-goers, atheists and the like enthusiastic over the need for a new order. Churchmen seem to be quite content with the capitalistic system, or at least no voice from the Church is heard in opposition to it. It looks as if when the capitalistic system goes, the Church will go with it.

It is too bad to lose the best organisation we have, but God fulfils Himself in many ways lest one good custom should corrupt the world. We shall still have God, but organisations on the side of affluence and power, war and the things it promotes and encourages, will pass away. Why are the church people indifferent?

A prominent divine, visiting Calgary and speaking in a church, said: "The Churches are striving so hard to save themselves that they have no time for the saving of men and women."

This morning I was a little late in leaving for work, and I heard part of a broadcast. This was "To-day's favourite hymn." It was a commercial broadcast, featuring numbers sent in by listeners, and among songs, poems and pointers was a hymn. The announcer said: "Now we come to to-day's favourite hymn, a beautiful old hymn requested by So-and-so, which is a beautiful start for the day," and so on.

After the hymn, "O God our help in ages past," he commented in such a way as to leave no doubt in his listeners' minds as to the enjoyment it would give, and then invited others to send requests for hymns for future programmes. After the hymn, my wife asked me why the old favourites such as everybody asks for are seldom sung in church. I gave what I consider to be the reason. When a man or woman requests a hymn, it is because that hymn appeals to the emotion of the soul. The reason the old favourites are requested or enjoyed by other listeners is for the same reason; they touch deeply and have an effect on the listeners.

Certain radical thinkers say religion is just an opiate, having an effect on persons' emotions. The effect is good to keep simple persons' emotions down, but for modern intelligent people religion is just trash. Now whatever the effect, or cause of the effect, the fact remains that there is an effect, and some love the effect and some avoid it.

When we consider the Church, we find an institution hard to keep up. Money is urgently needed; the minister in charge is like a manager of a business who knows just how his windows should be dressed or what advertisements would fetch the customers. He knows which of the customers are the most profitable, and although if he were left to do as he would like, he would act differently, he has to dress his windows to attract and hold those with the money. Most of those with the money don't want emotionalism, or in other words, their finer natures touched: the finer feelings do not encourage the making of money.

A business man facing a picture depicting a large hand (God's) with crowds of people in it, said to me : " I believe there is something to this, I was at the bedside of one of my men when he died yesterday ; it gives me the shudders."

Whether religion be a drug or whatever others might call it, the fact remains that the business of money-making demands the absence of its effects. Beautiful music or modern hymns, with the exquisite sentiments of what will be in some far distant time, and a fine educational discourse, can lift the money-maker out of his selfish self for an hour or so and refresh him for the go-getting on the morrow ; but old soul-thrilling hymns with a narcotic effect would never do. The wide awake minister knows better than to drive these people away.

I realise I am touching a very critical point and maybe a dangerous one, but I am considering life. Many denominations of the fundamental type believe in leaving State matters or economics alone ; they reason that the prophecy must be fulfilled (the only prophecy they see), that things must get worse until Christ comes, and He will clean it up, any effort on their part is waste of time. Christ will save them and destroy the rest. Seeing there are hundreds of denominations, all different, how are we to know which is the safe one ? I think it more reasonable to try to remedy matters, rather than to trust to the slim chance of selecting the right doctrine for salvation. A most ardent believer in leaving matters to Christ is actually supporting a particular brand of politics now. I found the reason ; he was terribly in debt and had no other

hope but that Christ would clean it all up some day, but this political party favoured cancelling his particular kind of debts. He didn't consider the feelings of those he owed money to, however. Personal gain is a great moulder of opinion.

One more word regarding prophecy ; when I call any religionist's attention to the prophecy which is my foreword, he will say : " Oh but that prophecy is spiritual." Yet if I question any thought of his, he produces the Bible and expects me to take every word literally.

We have come for the first time in history to the period where it is possible to have Isaiah's prophecy fulfilled literally. Again, is it possible to have it fulfilled spiritually before it is literally ? Is the picture portrayed by Isaiah against God's nature or desire ? Can you show, or inject the spiritual into the hungry or homeless man ?

If you are concerned or alarmed at the spread of communism or any other ism, why not beat these isms and bring about a condition in which they cannot thrive ? When Isaiah's prophecy is fulfilled, people will not talk revolutionary communism. A world of hungry, workless or uncared-for people will never become spiritual. On the other hand, the hungrier the people the further they go from the spiritual. If Israel's prophecy is going to be fulfilled spiritually, there is great need to take care of the people before they are destroyed ; destroyed by their own degradation, misery or revolution. The only hint Isaiah gives of how it will come about is in the words " without money."

Preposterous, beyond reason, I am told. Where does the money come from now? When such needs as old-age pensions are discussed, money is hard to find, but for destructive purposes, unlimited supplies are found. The amount of gold or other metal being mined has nothing to do with the amount of money in circulation. Millions of pounds worth of business is transacted without the passing or the sight of any money. Household expenses of the well-to-do are mostly met by cheque, and hosts of the poor seldom see money but manage to get their needs by relief vouchers and what not. The worker uses more money than anybody else, and those who control all money would have the worker believe it impossible to exist without it. Money, or what we call money, will not distribute the labour and supplies, but only a part.

When an issue of money is made, those who issue, or control, issue it with one object, to bring themselves the maximum results! incidentally, some labour benefits or some goods are manufactured or distributed, or some poor relieved, but the object, although it might be forced to keep down a revolution, is profit to themselves. It naturally follows that a medium of exchange for the just distribution of services and goods must be a system out of the control of individuals. Individuals have the control of our system of distribution of services and goods, and they use it to their own advantage. Many well-meaning people say man must be changed before systems, and yet men are getting worse, and conditions are going from bad to worse.

Consider a good workman operating a worn-out

machine and a poor workman with a good machine. The former is doomed to failure, while the latter can do some kind of a job.

To-day the cry from anxious people is : " Oh for a man, a leader who can't be bought or isn't after position ! " Could the best man you know stand up to the requirement with our practice of seat padding ? I mean by seat padding the practice of making our legislators so comfortable after election day that they forget all their promised reforms, and are not heard from 'til the next election. Sometimes a man speaks and causes considerable embarrassment to his party, and we feel we have a courageous man in the house, but alas, he never speaks again. Another, who has held a prominent position under his party, makes a banquet speech and seems to express ideas and plans to revolutionise his party completely ; he is never heard of again.

The ordinary lay mind can only conjecture what has happened behind the scenes, but we notice that these particular silenced men show a good appearance and never need to look for a job afterwards. It may be that a newly-elected potential reformer finds himself in a railway carriage in company with a great financier (who might not have taken that train accidentally), and they have an enjoyable journey as far as they go, but the great reforms never come about.

When a man has accepted a bribe, or even some little assistance in any form, his style becomes cramped. To-day's paper has big headlines : " Lord So-and-so's noble challenge to the British House of Lords," and in smaller type below : " He calls for a re-examination

of the foundations of Empire and for a new programme dictated by God." I wonder if he'd like the money foundation changed !

Hundreds of comfortable well-to-dos would be willing to have others' hearts and souls changed, but our poor and even our young graduates who come out of college and find no employment would rather see something else changed. A well-to-do might easily advise such a programme dictated by God, for he knows, as most of us know, that those who are supposedly representatives of God are not likely to interfere with the foundations of wealth. The supposed representatives of God cannot help themselves ; they have come to this stage under the same financial system as their predecessors, but unconsciously finance has strangled them until we come to a time such as has not been known for perhaps many centuries, when we have no fearless outstanding religious leader.

There are great men among them, but they are muffled. A certain minister whose thoughts and conscience leaned towards the unfortunate poor preached a sermon in his church, and his congregation knew how he felt : that was the last of that kind. At times since then, when his wife has found him concerned over his heart's feelings and he happens to be preparing his sermon, she reminds him of the effect of that particular sermon and also of the fact that the feelings of the poor are no help to them as a family. And so we find practically all would-be reformers outside the Church, if not openly professing atheism. And we find wars, rumours of wars, hunger, starvation,

oppression of weaker nations, unemployment, drinking, and numerous other forms of degradation increasing, and no voice from the Church in protest. She seems to be part of the present order, and satisfied, but what about God ?

God's plan will be unfolded ; He has made provision that all men should live ; those who are supposed to do his bidding are silent, and calamity is coming upon us. The foundations of wealth need changing. At present the gold is mined from the earth at big profit, put into the earth or vaults at great profit, paper is used to represent it far in excess of the amount and at enormous profit ; the paper can be issued in unlimited quantities when methods of degradation or destruction require assistance, but for the good and needful things of life very little can be found. Then how are the goods to be distributed so that Isaiah's prophecy may be fulfilled ? Money cannot do it, so there must be a way without money.

CHAPTER V.

We found in our study that our hope lies in the unselfish worker, but he is too busy or too hard-pressed to study the problem : we also found that by evolution we are capitalists, and that to be able to find or see an opposite plan, our brains or intelligence will have to develop along new lines. Let us consider the country or province I live in. In Alberta, we have far more food each year than we can eat, although we have people living in abject poverty. Even if all could buy or get enough, enormous quantities would be exported. Nearly all homes need repairs and ninety per cent. of the farms need new houses and out-buildings. We have the material for these buildings, and the men to erect them. Seventy per cent. of the farm machinery is worn-out, and although we export far more than enough to buy new, we have not money to buy with. With our elaborate sound money system we have stagnation. We have everything to create the greatest era of prosperity our country has ever known on the day we find a means of distribution or a medium of exchange that will work in ways of creation or building up.

Coal and electricity is in abundance and other minerals for development, and the more money or capital we bring in to develop them, the poorer we get. Were we writing of other countries, we might find some obstacles to an easy prosperity. In England and some

other countries it might be said they have to import more than they export. In some countries there might be a shortage of raw material, or no coal or other power. In Canada our money is spoken of as the sound money, but if such sound money cannot distribute even food for the people to eat among such abundance, what hope is there of a world problem being solved by money?

I am glad Isaiah did not say with money, or we should have no hope of anything but trouble. Seeing we are the most privileged in most respects should it not be easier to find a solution of distribution here than elsewhere?

Why all these questions, except to draw our minds to the point of a missing link? We have solved the way to produce; next, to distribute. But finance is so hard, so difficult to the layman's mind that we should leave that to the experts. That is just what we have been doing, and that is what we are paying and will have to pay for if we don't find a solution soon.

Why are banking terms confusing to all who are not in the money business, unless it is to teach us to leave it alone? Was there ever a principle discovered that wasn't considered simple when understood? When the principle is discovered to distribute work and produce, it will be so simple that we shall be considered fools, the biggest fools in the human era: we starve or destroy when we have the food to eat and the material to build with. If you cannot see the idea or principle, don't scoff, for the principle actually is but you haven't the idea yet. It is coming to the first mind ready to receive it. If you try to get it and fail,

you are one of many. Many have known of a principle, but died and left others to get the idea.

If we are anxious to change our present conditions and are willing to think or study methods, what is our first step? If we are anxious we have taken the first step, for the first thing is to want to. Here we have the obstacle to the really smart ones finding it; they don't want to. That unwillingness is a bigger fortress than Gibraltar. I tried to show a child how to do an arithmetic problem of the second grade. I didn't know the modern plan of doing this, but did the transaction in my mind and thereby found figures to do it on paper, but before I got to the end she said: "That way is no good, teacher won't have it that way." I replied: "Never mind teacher while I show you how," but she was resolute and determined not to see it my way, and if I'd tried all night, or punished her, I should never have passed the idea to her. The mind is a wonderful thing, and particularly in this respect.

A business man was describing a one-time partner, a man his firm had to get out: he said one could speak to him for hours but if it were about something he did not want to know he wouldn't hear a thing. To use this man's words: "He was exactly like a preacher, he knew it all, and when he made up his mind he didn't want to hear, he'd sit and seem to listen, but his mind was a blank."

We all are endowed with this gift to some extent, and few are willing to disregard it and look and listen or study to find a light out of darkness but the time is coming when things will be so bad that many will be

glad to open their eyes, ears, and hearts. Those we should naturally look to are blind or blindfolded.

Every department of Church life is sinking, but the leaders won't turn their faces to see another point of view. The politicians on the government side, where the power is, don't want any other point of view. The financier who has control of churches or governments, and indirectly every other organisation under the sun, is content to let it go at that. It seems that business men and all others who are getting along comfortably are not concerned about a change, but the poor (and these are increasing rapidly) are hoping for somebody to come to their rescue. The need is great. Was there ever such trouble and tribulation? Were people ever in greater danger than now? What makes it so hard for light to come?

The difficulty lies in the extent of our trouble—so vast and covering all people. It seems that the remedy must be a right-about-face in every respect. From our knowledge of the beginning, since man left the Garden, the rule has been the survival of the fittest, or dog eat dog and the devil take the hindmost. Slavery of the masses and privilege for the few. With the abolition of human slavery, the people all came under the slavery of money. Lincoln set the American negroes free, but he saw clearly that all people were going to be slaves to the financial system. He was removed, finance got full swing, and we are nearly strangled.

I will quote from *The Montreal Witness* of May 5th, 1937, to close this chapter. "Unfortunately, wealth

dictates to every institution of higher learning in Canada, whether it be government, private, or Church Sponsorship."

CHAPTER VI.

We have read and heard much about Russia—mostly against her experiment. It is hard to know what is the truth about Russia, or any other country. A capitalist visits a place and gives his opinion, and so does a labcurer. Both would naturally be different. A great Conservative made a tour through his country and reported not a sign of poverty. A Socialist went through the same country and saw poverty only. The Conservative was met at the station and taken in the most luxurious car to the best hotel, by people who never saw and who never had the desire to see poverty. The Socialist happened to be poor, and he never got the chance to see anything luxurious. Those who entertained him gave the best they could, but poverty was all around him.

And so we get two conflicting reports on the same country. Both were true, but neither represented the whole truth. This applies to all reports on all countries, so in speaking of any country one has to be reasonable and admit the two sides of any question or condition.

One true thing about Russia is that she made a wonderful recovery, considering her state after her revolution and the illiteracy and poverty of her people. Another truth is that she knows the financiers of the world would gladly crush her experiment. Another is

that she has work for all, and business and production have grown tremendously. Her friends claim success. She may be successful. It is too soon yet to be sure, for she was so far behind that it would naturally take time to catch up in producing the necessities for so many people. Again, she has had, and still has, to build such enormous means of defence that, in spite of how hard everybody works, they have not caught up to full production. If her means of exchange (what we call money) is based on the principles of finance or capitalism, she will face unemployment, and the ensuing evils we have, as soon as she has produced enough to live on and to defend herself with, regardless of the kind of constitution she may have.

Every picture we see of Russia shows people hard at work, or the work done by the people. Grim determination is stamped on every face. They have an ideal, and are striving for its attainment. What will be the outcome? Only God knows.

The Russian system is supposed to leave out God. Does our system take in God? Note, I wrote God, not Church. In Russia men are executed for plotting against the Government. Where aren't they for doing the same thing? England took off a king's head, and exiled what seemed to be her favourite king for falling in love.

Communists would follow Russia in destroying our present order and our leaders. They want to keep God out, as in Russia. They only talk revolution, however; one never hears them propose a new system or plan to take the place of the old. The old Church in Russia represented God to them; all they knew of

what they thought was God was privilege for those with wealth and misery for the others. Their Church was an institution made up of the privileged, and supposed to be the holy emblem of righteousness and all that was to be worshipped. When they got the chance, they threw it out. They can't throw God out, however.

The Church had no place for the poor. Has the Church a place for the poor in other countries? The Church would not object to the poor filling up some of the empty pews, but those too poor to contribute find the Churches a chilly atmosphere, and consequently stay away. The afternoon teas, jumble sales, work groups, and all money-raising sections, are attended largely by non-churchgoers, and the display of nice things—silverware, lace table centres, and what not—often creates competition of display and society show, so that the poor are automatically eliminated. Pulpit and other appeals for more contributions make it embarrassing, and although it is not the intention of the Church to embarrass the poorer people, many feel they must contribute more or stay away. The poor love the spirit or feeling of independence as well as the rich, and when they have the choice of staying at home in peace, or going to church and taking a chance in being there and suffering embarrassment when an appeal is made, they stay away.

It seems that much of our organised religion is a farce. Is it not possible that God is as much in Russia as anywhere else? Did you notice the parting words of Jesus to Peter—Peter, the man entrusted to begin the Church? It is possible that a country or govern-

ment which is doing its utmost to care for its people is nearer God than another where the privileged gorge themselves with the good things and store most of what they cannot use themselves in the vaults, but keep the poor alive by a relief process.

Had Jesus said to Peter : " Attend and keep up the church," or sing praises or pray prayers or some other thing which is all right to do, there might be some excuse for the Church to exist only on such things. But Jesus taught that, to show love for God, the first way is to care for His sheep and lambs.

Russia, we are told, is godless ; God has nobody there. Elijah thought he, as a prophet of God, was alone in Israel, but there were seven thousand who had not bowed the knee to Baal. Had it not been for God, all, including the seven thousand, would have starved. Or had there been no Elijah to go to them. A cry comes from a million hearts to-day. " Oh for a man to come and help us ! "

As I listen to preachers and ministers of many denominations by means of the radio, I hear the cry often flat and plain : men who know what is needed, but who realise how tied they are themselves by the strings of the system, tied and helpless, trying to preach the liberty wherewith Christ has made us free but knowing the need of a deliverer from the money power. We have to be silent while the power creates the means of destroying us ; where is our hope ?

CHAPTER VII.

That man cannot live by bread alone is a theory or an excuse in the forefront to-day. Many men, who feel they have a responsibility to face difficult issues, side-track them and get by with saying or thinking that man cannot live by bread alone. I understand authors are finding the words or sentiment useful in modern books, for it appeals to a very large number of intelligent and capable people who know they have a responsibility, but the powers tie them too tightly to let them face that responsibility. The thought of the principle gets them by with a comfortable feeling. A spiritual or a literal interpretation, whichever fits in, is very convenient to let one by.

We claim Marx to be wrong in keeping God out of business or government, but are we willing to let God into business? The founders of our religion dealt with the material as well as the Spiritual. According to the textbooks of our religion, prophets and other men of God figured largely in all things pertaining to the material as well as the spiritual. Jesus, the founder of Christianity, knew it was no use to try to teach hungry people. Can it be there is a connection between our great need and the prophecy of Isaiah? To my critic, who can only see the spiritual in the words :—Would you be sorry to see the prophecy fulfilled spiritually? Has it been fulfilled yet?

Will the lion lie down with the lamb, or the financier sit side by side with the labourer while either is hungry? Would you be obstinate enough to argue with me when I say the prophecy can never be fulfilled spiritually until it is fulfilled materially? Or when I say it can never be fulfilled either materially or spiritually while the leaders in both the material world and the spiritual are under the yoke of bondage? If the prophecy "Ho every one that thirsteth . . ." only applies to the spiritual, what are the spiritual leaders doing towards the fulfilment? If you advocate the spiritual fulfilment which you believe it is, it would be interesting to know of your plan of bringing it to pass.

Are you willing to sit and leave it to God while the advocates of the Marx theory are working, proclaiming their beliefs, and getting converts by the million? Can you remain muffled by the powers that be, while the money powers organise to destroy, and the supposedly godless try for a solution? The world is waiting to hear from you if you have a voice.

Our production has come to a stage where and when it is possible to fulfil Isaiah's prophecy. Inventions for greater production are held back so as to prevent a glut. Is it unreasonable for one to suggest a study of ways and means of having that prophecy fulfilled? If man did study and find means of its fulfilment, would it be the wrong thing to do.

When one refers to prophecies or God, one naturally turns the mind toward the Church, as the Church is supposed to be the leader of thought towards God, prophets and prophecies.

To-day, when we are faced with poverty in the midst of plenty, and are in great need of a plan or system to distribute from those who want to sell to those who would like to be able to buy, to-day when humanity is suffering desperately through the lack of such a system, and considering the fact that God through his prophets has said such a distribution will be made, why is God's organ or agency silent on the matter? Why are the supposedly godless the only ones concerned? Can it be that the Church is not really representative of God?

The Church is actually a good business connection for business and professional people; its leaders would not contradict this. But spiritually, what is the Church? What is its God? To what end does it exist?

One can discuss God with any ardent Church worker or enthusiast, and one might say almost anything against God in that discussion, and the person would not mind in the least; but say half a word in contempt or even in criticism of the Church and then you find your churchman offended. The Church as an institution is their God. No matter how eloquent the sermon, no matter how it touches on the spiritual, the purpose between the lines, if declared outright, is that the Church may be blest. The Churches are conducting campaigns of evangelism, to what end? To save the Church.

Communism must be kept out because of danger to the Church. It is necessary that certain armies win a war: that God might be glorified? Oh no, but to save a Church or save its property.

Subscriptions are raised to send out missionaries ; to what end ? To spread a Church.

The most startling figures recorded in statistics are those pertaining to the slow spread of Christianity or its decline. The missionaries are sent primarily to spread their God (the Church) among the heathen, when the heathen are really at home.

This situation is not new, for since the beginning, in every period of time, worshippers have lost sight of God and taken to the worship of the organisation, before their cause had time to become established. In every case, time did away with the organisation. In every case it will.

To-day we find what is supposed to be God's counterpart, God's mouthpiece, unconcerned over wars, pestilence, starvation, drunkenness and all forms of modern demoralisation, while the supposedly godless, or at least a few of them, are very concerned over these conditions. These have a right to be concerned, for the condition is actual, a remedy can be an actuality, the power which made it possible to distribute a plentiful supply is an actual power, and the promise is actual. Then what keeps the religious leaders silent ? Why aren't the smart ones interested ? Why doesn't education enlighten us ? A missing link here.

CHAPTER VIII.

We found in one chapter that to desire, or want to find a solution to a problem is the first step. The second is to look for it. When we look for things we use various ways, according to one's individuality, or group of individuals. The practice of most students of economics has been to study the old, hence all reformers when on the platform have spoken loudly and long on the evils of the capitalistic system, but found the time allotted to them was up before they could get to the remedy.

Throughout our lands there are large numbers of people who have heard so much of these evils that along this line they can claim enough enlightenment. The time is come when people should unite in a study of the next step.

The Equists have been studying their theory a long time and seem to be wise enough to know they are in advance of mass intelligence ; maybe when the time is ripe they will save the situation. Douglas proclaimed his theory, to have it mutilated. Soddy and others have published their findings of new principles. There are plenty of studies, but there seems to be a great danger of new principles becoming political footballs. Again, when great leaders went into battle they took good care to keep their plans secret. To-day the biggest battle of all time is raging,

the battle between capitalism with its wealth and privilege, and the right the masses have to live. In this battle governments rise and fall. Men who have lived obscure lives have quickly risen to power and influence, then fallen down again. Thousands of aspirants to office and privilege are striving to rise. Men are everywhere looking for ideas that will attract public opinion.

Premier Aberhart and his party won their election by the use or misuse of Douglas's dividend and other theories. Douglas had been invited to address the late U.F.A. government of Alberta on his theories. Why? That they might learn the principles of social credit? The government felt that public opinion was leaving it, and the members hoped for some new thing to use in swaying back the opinion. Could they have got something from Douglas or anybody else which they might have used to append to the present system, and made it attractive enough to the people, they would have been returned. Then why didn't they? They paid Douglas well for lecturing to them. Because, as mentioned before, one cannot catch ideas as children catch a ball, or as chickens pick up grain. Had Douglas taken one point and given them some days on it, a few of them might have got the idea, but they were of orthodox mind and were looking for political bait rather than unorthodox doctrine.

On the other hand, Mr. Aberhart had been studying and lecturing some time on one or two of the Douglas ideas and saw which ones to put before the people to gain the vote. It so happened that the interpretation of Mr. Aberhart on the dividend theory was a

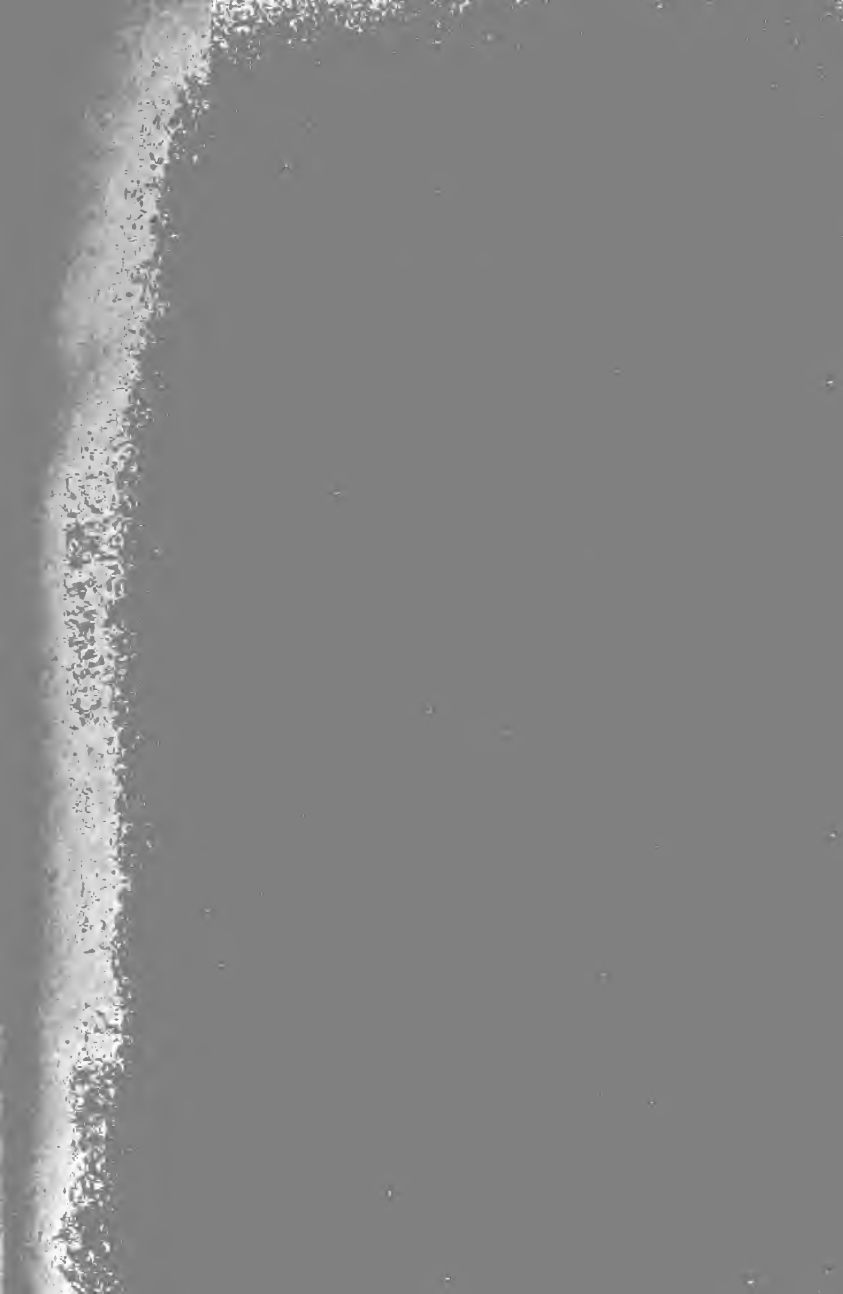
strong appeal, but as time went on the people did not get the dividend. Instead of paying the twenty-five dollars a month, as the people thought he had definitely promised, he put on a sales tax, a script tax, and later tried to put on a banker's tax, although before the election he made the people think he was against taxation; he may win yet. Why this taxation? He found the government desperately in need of money, and he had no definite plan to try the Douglas theories advocated. When Douglas lectured to the U.F.A. leaders, they, being practical men, wanted his plan.

Mr. Aberhart would talk for hours on the appalling conditions and the need of a new system, but seemed afraid of a question period, and after his election seemed very anxious for Douglas to send his plan.

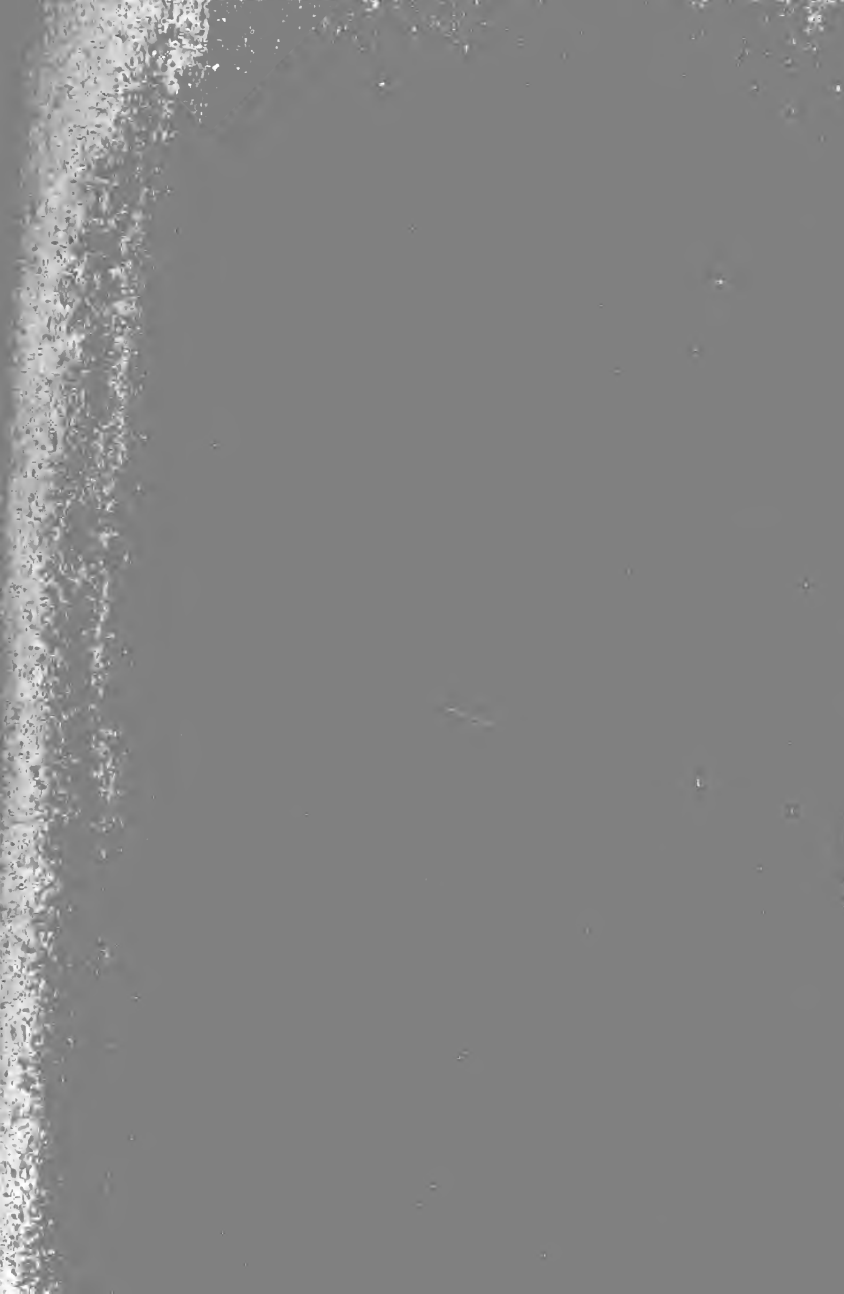
The big question to-day is, has Douglas a plan? Or is Douglas practical? Can an unpractical person have ideas in sound principle? He surely can, for many men and women have died and left ideas for others to put into practice; or in short, into a plan. Is there a reason to think Douglas one of the impractical? One would hardly expect the practical person to lecture the members of a government on an economic change and to cover so many points in so short a time when no person, however intelligent, is capable of grasping ideas so quickly; unless the salary was the appeal. If he were of practical mind, we would expect him to see he was being used as a possible political football. Again, according to the opinions of his enemies, had he been conscientiously anxious to see his theories put into practice, he would have been

glad to do all in his power to help the first social credit government to try out his theories instead of coming and drawing big payment. He left the opinion that he has more use for financial credit in his pocket or bank than for what he might get by capitalising his own theory. His theories doubtless are good, and those who study them with other men's thoughts will find them real; and some day, maybe in a time of calamity when a leader with a plan is wanted, both will be ready. History shows us that throughout the ages when change had to be made, the man with the plan came forward, and he was not the selfish kind. The world is fast drifting towards calamity, but there is a power over all, and just as that power has provided and will continue to provide for the needs (of every kind) of the peoples, so it will provide the ways and means of distributing them.

Study and think of these things, for there is a hope yet. The link is missing but will be found, and will most likely be found in simplicity, now we are dazed by the heavy matter, but Isaiah's words included those "Without money."



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